2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

khi. The mountain is well known to the Tibetans, who call it Zhi-dag mug-po written gzhi-bdag-smug-po [in Na-khi Shi-zhi muan-bbu]; (in the Tibetan classic of the mountain god Dra-lha [dgra-lha] the mountain is called Jang-ri-mug-po [ljang-ri-smug-po ལྗང་རི་སྨུག་པོ་], *i.e.*, the purple mountain of Jang = Mo-so); another Na-khi name for it is Sä-bpi a-na Ngyu. On this mountain grows a bamboo from which the Na-khi (used to) cut their arrows. On its slopes there was once a temple called Ling-shou Ssu 靈壽寺, built by the Mu family during the Ming dynasty. In the fourth year of Ch'ien-lung (1739), a lama, known as the Ssu-pao la-ma 四寶喇嘛, came with a retinue to pay his respects to the prefect of Li-chiang, called Kuan Hsüeh-hsüan 管學宣. He induced him to subscribe funds and to have the priest, Ming Chü 明具, and others solicit funds for the building of the Wen-feng Yüan 文峯院 lamasery, or Wen-feng Wan as it is called in Yün-nan, situated on the slopes of the mountain.

Meng-hsi Shan 蒙喜山 is 50 li north-west of Li-chiang; at its foot was the A-khi (A-hsi 阿喜) guard-house at the A-khi ferry across the Yangtze. The mountain is terraced and is several ten li long, resembling a screen.

A-na Shan 阿那山 [6] is 270 li north of Li-chiang, on the southern border of the ancient Pao-shan chou 寶山州. This is the still more ancient Hsieh-lung 邪龍, so known during the Han dyansty (206 B.C.–A.D. 24), and in the present district of La-pao 剌寶 (La-bpu). On this mountain was an ancient stockaded village called A-na-ho 阿那和.

Lao-chün Shan 老君山 [7] is 250 li south-west of Li-chiang and rises high into the clouds; its height is 14,100 feet. It is north-west of the town of Chien-ch'uan, and is reckoned as the father of all the mountains of Yün-nan. A powerful spring issues from it. It is believed that Lao-tzu 老子 once prepared the magic drug of immortality on this mountain — hence the name.

Wang-chiang Shan 望江山 is 80 li south-west of Li-chiang. The Shih-ku 石鼓 Ch'ung-chiang Ho 衝江河 [8] flows between Lao-chün Shan and Wang-chiang Shan, the latter being south of Shih-ku.

[6] There is also a mountain, or rather spur, west of the village of Dü-gkv (at the head of the Li-chiang plain), which is called 'A-na-gkv.

[7] This mountain is also called Lo-chün Shan 羅均山 and La-chün Shan 剌均山. The *Yün-nan T'ung-chih*, ch. 22, fol. 5b, quotes these as synonyms for Lao-chün Shan. It also states that Lo-chün Shan 羅均山 is 20 li north-west of the old Lan chou district. Its ancient name is La-kou Shan 剌鉤山. The second character is apparently a misprint and should be *chün* 鈞. Five deep ponds are on its summit, and the natives pasture their yak on the mountain, hence it is also called Mu-niu Shan 牧牛山. It lies 250 li south-west of Li-chiang. On Lao-chün Shan is a *ling-ch'üan* 靈泉 (mysterious spring); as the water flows down the mountain it is called Lao-chün Ho 老君河, another name for it being Shih-lai Chiang 石來江. From the eastern slopes issues the source of the Chien Hu 劍湖 (Chien-ch'uan Lake) — this being merely a tributary of the Yang-pi Chiang. The *Yün-nan T'ung-chih* states that both waters flow into the Chien-ch'uan Lake. This is, of course, not so for they flow into the Yang-pi, and the Chien-ch'uan Lake has an outlet into the Yang-pi south of Chien-ch'uan.

[8] It is also written Ch'ung Chiang 冲江. The stretch from where it flows west to east is called La-pa Ho 拉巴河 (La-ba gyi in Na-khi), as one branch of it has its source in the La-ba Ngyu (La-ba-gko Mountains), called in Chinese La-pa Shan 拉巴山, west of Shih-ku. In Na-khi the mountain is called La-ba Ngyu after the village of La-ba, the Chinese Shih-ku.

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(*Courtesy Nat. Geog. Soc.*)

PLATE 153.—A NA-KHI WITH CROSSBOW

納西族老人與弩

A Na-khi from the village of Lu-tien on the Li-ti-p'ing, showing how to use the crossbow.

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2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

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(*Courtesy Nat. Geogr. Soc.*)

PLATE 175. — A TIBETAN SOLDIER FROM A-TUNG

阿墩古衆兵

He is armed with flintlock gun and sword; his garment is of P'u-lu (Tibetan woolen cloth) and his boots of felt with leather soles.

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2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

road from Yüeh-sui 越巂 to cross the Chin-sha Chiang which is in Pei-sheng chou.[8] The army divided before it reached the Ta-tu Ho 大渡河, considerably to the north of the Yangtze and north-east of Li-chiang. Wu-liang-ho-tai 兀良合帶 led by the west road from Yen-tang Lu, Prince Ch'ao-ho-yeh-chih-lieh 抄合也只烈 led his army by the east road and the land of the Pai-man.[9] Hu-pi-lieh, leading his cavalry by the middle road, arrived at Man-t'o ch'eng 滿陀城 on the day *i-ssu* 乙巳 the 29th day of the ninth moon, the 3rd year of Hsien Tsung (October 23rd, 1253; Sainson translates 乙巳 as "Les uns et les autres" and does not give the date). They left their heavy baggage behind and in the tenth moon they crossed the Ta-to Ho. In the eleventh moon they arrived at Ta-kuo-chai 打郭砦 (*see* Mu Chronicle, A-tsung A-liang 阿琮阿良).

Ta-yao Shan. — Leaving Jih-yüeh-ho, the trail follows the Hli gyi or K'ai-chi Ho for a short distance, then winds up and down over the pine-covered foot-hills of the range which separates Yung-ning from the Yangtze. Climbing the steep, densely forested mountain-side through spruces, firs, rhododendrons, etc., we reach the summit pass called Yo-wa-bu, 12,500 feet elevation (PLATE 230). Here on this pass, a flat expanse covered with a wonderful forest of Abies, Picea, Tsuga, with canebrake undergrowth, is a log cabin inhabited by Li-su guards armed with cross-bows (PLATE 231). They are always on the look-out for roving bandits and run to Yung-ning to notify the chief of the approach of robbers or report their movements. The entire mountain is called Ta-yao Shan 大藥山 (Great medicine Mountain). It extends east of the Yangtze to the Tsui-yi valley, its south-eastern part is controlled by the Lang-ch'ü T'u-ssu. In the second year of Hsien-feng (1852) this latter part of the mountain was the stronghold of a bandit horde. The distance from Yung-ning to the summit pass is 27 li. From the pass we descend steeply over a rocky trail through majestic forest of spruce and hemlock, some 100 feet or more in height, associated with fir, oak, maple, red birch, wild cherry and undergrowth of rhododendrons, Berberis, Ribes, Spiræa, willows, Ligustrum, Lonicera and cane-brake; the best preserved part of this forest is at 11,000 feet elevation.

Lower down, the forest gives way to pine, till we emerge in a valley by a little hamlet and fields called Ggŏ-wùa 22.5 li from the Yo-wa-bu Pass, or a total of 51.5 li from Yung-ning.

Ggŏ-wùa and the Dji lo (valley). — Gwŏ-wùa (Upper dwelling) is situated at the head of a fairly broad valley at an elevation of 9,500 feet, exactly the height of Yung-ning. The valley is called the Gyi or Dji lo (Water valley). Its slopes are pine-covered. The trail descends to the stream which we cross over a wooden bridge, then climbs along the northern valley wall composed of loose schist which moves at the gentlest step. The trail is

[8] Pei-sheng chou is the district of Yung-pei, the present day Yung-sheng; the Yangtze separates the two hsien, Li-chiang and Yung-sheng. Yung-ning is under the latter's jurisdiction.

[9] This is the present Yao-an hsien, north of Ch'u-hsiung 楚雄 and half-way between Ta-li and K'un-ming, (according to the Li-chiang Records).

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A person is taken near a wall, then blindfolded, turned round several times, and told to walk to the wall; *mo chao pi* 摸照壁.

Blindman's buff, *ta hsia mo* 打瞎摸; hide and seek, *ts'ang mao mao* 藏貓貓 (the seeker being the *mao* or cat); marbles, *tan tan tan* 彈; turning cart wheels, or turning like a kestrel *ta yao-tzŭ fan shên* 打鷂子翻身; a kind of hockey *ta ch'ou niu* 打臭牛, 'to hit the stinking ox'; top-spinning, *ch'ai ti ko tzŭ* 扯地鴿子; swinging, *ta ts'ui* 打鞦; are all familiar pastimes.

Kiteflying, *fang fêng-chêng* 放風箏 in the second moon is done by grayheaded men as well as by children. The kites are in the shape of eagles, bats, etc., etc., and if one should fall on a house it is unlucky and no one dare claim it.

The shuttle-cock in the game *t'i chien-tzŭ* 踢毽子 is a brass cash with a few feathers attached; it is kept in the air by using the side of the foot for a battledore. Experts turn round once after each kick.

To turn to a different class of pastime: eagles are kept for catching birds and rabbits, *fang ying* 放鷹. The sport is so exciting that a proverb says: 'After seeing an eagle catch a rabbit the glory of an official career sinks into insignificance.'

Game is hunted with a kind of setter, *fang lieh ch'üan* 放獵犬 or *fang nien shan kou* 趁山狗. These dogs have long tapering noses and slight bodies.

The musk-deer is hunted, *shuan chang-tzŭ* 拴獐子 for the musk. A coolie carrying a small quantity of musk can easily be detected by the smell. The deer horns are sold for medicine and the skin for leather.

Jackdaws and various other birds are kept for fighting purposes *fang ch'üeh ta ts'ai* 放鵲打彩; which means gambling.

Practising with bow and arrows, *ts'ao kung chien* 操弓箭 is a sport now going out of use. So is the exercise of the heavy knife, *shua ta tao* 耍大刀. These knives weighed 80 to 140 catties, and even more.

Many pets are kept, such as the green parrot, *ying ko* 鸚哥; the Liao-tung or black parrot, *liao ko* 遼哥; the

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

712 much more forward policy, probably through fear of British encroachments—fears which are quite groundless, as this [411] part of the country is of no value. The La-hus with their strong cross-bows and poisoned arrows made a stout resistance, and the Imperial troops were by no means uniformly victorious. But the Chinese Government, though they move slowly, are always eventually successful in their wars with less civilised tribes, and at the time of my visit most of the La-hus had submitted and the country seemed fairly peaceful.

The fort is built close to the La village of Ai-shwai and is surrounded by a high mud wall. The garrison was nominally 100 men, but there were really only 70 or 80, so that the officer in command might pocket the pay of the remainder.

I saw the lieutenant in command and went on, escorted by five of his men. A very steep up and down road brought us to the group of five La villages, which is called Nawng-hpaw by the Shans and Lung-t'ang-chai by the Chinese. Since leaving Man-hpa the country had changed a good deal. There was little or no thick jungle. The hills were bare and dry looking, and well cultivated by the Las and La-hus who inhabit them.

712 The next day we passed another Chinese fort. Its proper Shan name is Ho-sak or Nam-sak, corrupted into Nan-cha by the Chinese. Close to the fort was a small village with a wall round it, in which some of the married soldiers were living. Many of these had La-hu wives, and their principal occupation seemed to be growing opium. They will probably eventually settle down here as soldier-colonists, for it is from such colonies that much of the present Chinese population of Yün-nan has sprung.

I went in and saw the two officers. They complained that they were very much bored at having to live in this out-of-the-way place on the hill-tops, far away from all civilisation. They told me there had been a good deal of fighting about here a few years before, and that there had formerly been a large La-hu village at Nan-cha, which the Chinese had destroyed.

000 We continued our march the same day and had a descent of 3000 feet through fir woods. We had not gone